

# Human Ethology Newsletter

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## SOCIETY MATTERS

### From the President

In our December issue 1990, we introduced Glenn E. Weisfeld as our new editor and Frans Plooij wrote a short farewell "with some relief." Indeed he had signed up as editor for three years and had to put up with the burden of another year. I want to thank him personally as well as on behalf of our society. Our journal has profited enormously from his dedicated work, and without his "sacrifice" our society would certainly have experienced difficulties.

I also have the honor and pleasure to thank Bob Adams, who recently went out of office as Vice-President. He has served our society for many years: from 1984 as editor and from 1987 until now as Vice-President. He has initiated many interesting discussions, and we certainly hope that he and Frans Plooij will continue to assist our society with further contributions and advice. I was happy to read that Frans sees the job of the editor as basically "rewarding" (as they always say when it is over!). He urged us in his farewell letter to assist Glenn Weisfeld who is following him as the new editor. I wish him success for the next years.

I would also like to give a warm welcome to our new Vice-President, William R. Charlesworth. Bill Charlesworth is Professor at the Institute of Child Development at the University of Minnesota, Minneapolis. Ethology, cognition and motivation are his focal points of interest. He studied at Cornell University in Developmental Psychology (Ph.D. in 1962) and already, by the mid-sixties, had become interested in the ethological approach and its integration into developmental psychology. To get a deeper understanding, he spent two years (1969-1970 and 1977-1978) at the Max-Planck-Institute for Psychiatry in Munich with Detlev Ploog, and during his stay he established many lasting contacts with European ethologists. He will report about

his scientific career himself in more detail. William Charlesworth is a founding member of our Society who has contributed to the development of our field by his openmindedness and humanitarian engagement. His responsible and moderating influence will guide us in the future. He is a dedicated teacher and was selected to receive the 1989/1990 Horace T. Morse Award for Distinguished Contributions to Undergraduate Education. In recent years he has concentrated on the experimental study of cooperative and competitive behaviors in children of different cultures.

On this occasion I will take the liberty of adding a few words about our Society's future direction. In our last newsletter, David Munro published a short statement "On Ethology's Future." He expressed the opinion that "Ethology needs to come out of the closet," and to achieve this objective he proposes that someone should publish "Biology is Destiny" ("even though that might not be wholly true"). I do not doubt Munro's good intentions but I doubt that such a publication would be of help. On the contrary, I fear it could do harm.

First of all, we are not in the closet. Our approach has elicited interest in other fields and has set many discussions in motion from which we have profited in turn. It is these exchanges in an atmosphere of mutual respect and willingness to listen which will promote our field. What we now need is more empirical research, new data derived from observation and experiment, to check the validity of our hypotheses.

Dogmatic statements should be avoided since in most cases they will be incorrect and will invite applause from the wrong corner. This is the last thing we want. We may not always be able to avoid

## Membership Renewals

Membership is by calendar year, so dues are to be paid by the first of the year. If the date on your mailing label is earlier than the current year, it is time to renew your membership. For economic reasons, renewal notices are not sent. No more than two warnings are given on the mailing label; thereafter you are removed from the membership list. Please report any errors, change of address, etc. to the editor.

Current dues and directions for payment are given on the last page.

## Newsletter Submissions

Anything which might be of interest to ISHE members is welcome: Society Matters, suggestions for Forum topics, essays for the Growing Points feature, Mini-Communications, Announcements of meetings, journals or professional societies, etc. These sorts of submission should be sent to the editor. Book review suggestions should go to the appropriate book review editor. Submission should be in English, on paper or on these disc formats: ASCII (preferred), Wordperfect (IBM), or Microsoft Word (MAC).

No material in the newsletter is selected by critical peer review and thus material is presented only to foster free and creative exchange of (even outrageous) ideas between scholars. The fact that material appears in the newsletter never implies the truth of those ideas, ISHE's endorsement of them, or support for any policy implications that might be inferred from them.

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Eduardo Gudynas, c/o ASMER Regional Office,  
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this, but we should be aware of the problem and do our best to minimize it. I am certainly not pleading for shying away from empirical studies on sensitive issues, but we have to be careful not to invite abuse. It was for this reason that Mel Konner wrote in his book, *The Tangled Wing*, "The content of the book might be dangerous...."

When we point out, for example, that fear of strangers is part of our biological heritage, we can be fairly sure that someone from the far Right will distort this and quote us as saying that hatred of strangers is in our genes. This is certainly not what was said! Hatred of strangers is a result of education. Thus, we are prone to be indoctrinated this way and that is why we become aware of our weak points - the stumbling blocks of our inherited programs.

Biology is not destiny and should never be seen as such. Even though we emphasize again and again that man is a cultural being by nature, we often are accused of "biological determinism." Survival is what counts in evolution, but this goal can be achieved by a variety of strategies. On the one hand, cultural evolution gives us the potential for competition to become ever fiercer and crueler due to: (1) cultural experiments that turn out to be maladaptive, and (2) the extraordinary advantage that can be obtained by certain cultural innovations supported by indoctrination. On the other hand, our innate affiliative potential and our self-conscious knowledge about the uniqueness of our existence as well as that of life in general give us a deeper respect for life than ever before and a basis from which to strive for humanitarian evolution guided by empathy and reason. Faced with our most recent blunders in diplomacy, we realize that we still have a long way to go even though we have taken the first steps in this direction.

We have mastered our environment but we have not yet mastered ourselves. One of the reasons for this is lack of self-knowledge. We need research, engaged but sober, and it is through such efforts that I see the contribution of the biological approach. Biology is not our destiny, but whatever we do will finally be measured against the yardstick of survival. Trial and error learning by selection is costly and painful. We should attempt to avoid catastrophes by insight and reason with the guidance of empathy and love.

What should be proposed for the near future of ethology?

We have gone through the exploratory phase, probing in many directions and experimenting in many ways. We should certainly not stop this searching for new discoveries. However, the time has come to focus on some basic phenomena such as in- and outgroup behavior, fear of strangers, learning dispositions such as man's indoctrinability, and

phenomena such as ranking, face saving and other basic strategies of social interactions, agonal as well as affiliative. Concerted efforts that are integrated with the approaches of experts of different fields are needed not only to further understand these phenomena in and of themselves, but also to explore their effects on present-day life, particularly in urban environments where so much of our population is currently living. Only with such integrated and concerted long-term studies will the contribution of our field become truly appreciated.

Irenaus Eibl-Eibesfeldt

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### From the Editor

Frans Plooij's generous willingness to edit the newsletter for a full fourth year has allowed me time to prepare to take on the job. I am counting on him to continue to advise me in the months ahead.

Frans took the trouble in the last year of his editorship to compile a new directory of the membership. It should be sent out soon to all paid-up members.

He also succeeded in greatly increasing the ratio of "good payers" to "bad payers." He did this mainly by using the mailing labels to remind people who were in arrears of dues. Doing so was laborious but cost the society nothing.

Under Frans's editorship, the newsletter was always of high quality. My own goal for the newsletter is a lofty one: to do as well as Frans and the other past editors have done. In leafing through all the old issues, I became aware of the steady improvement in the newsletter over its 17 years (see accompanying box).

I think this is emblematic of the general dedication, solidarity, mutual respect, and cooperativeness that I have observed to characterize our society throughout its existence. From its inception as a group of human ethologists isolated--and sometimes beleaguered--in our respective institutions, we have found solace in the camaraderie and common Darwinian perspective of the Society. Perhaps also because of our initial isolation as individuals, the Society has always been open to divergent points of view. I certainly would echo Eibl's sentiments on this matter, as expressed in the above letter. All relevant points of view will continue to be welcome in the newsletter.

I have few new ideas for the newsletter. I find the present features of Society Matters, Growing Points (essays), Mini-Communications, Book Reviews, Announcements, Obituaries, and Current Literature to be inclusive enough for most of our purposes. These features--the content of the newsletter--must come from the members. I call upon all of you to consider contributing at least occasionally.

I am very pleased to announce that most of our mainstays as contributors have agreed to continue in their respective capacities. Bob Adams compiled the Current Literature section for Frans, and will do so for me. Most of these items are drawn from Current Contents, but he welcomes copies of, references to, or abstracts of any relevant papers by members or others. They may also be sent to me. Be sure to include the author's address.

Likewise, Bill Bailey and Ian Vine will continue as the American and British book review editors, respectively. If you have a book you would like to review for the newsletter, contact the appropriate editor directly, to avoid duplication. If you are willing to serve as a reviewer, do the same; from time to time you will then be asked to review particular books. Other members may be asked to review books too; please agree if you can.

I am also counting on Eduardo Gudynas to continue to serve as Spanish and Portuguese book review editor.

We have a new French book review editor, Peter LaFreniere. Members in French-speaking countries are urged to bring any French books deserving

review to Peter's attention. He can be reached at the Institute of Child Development, University of Minnesota, 51 East River Road, Minneapolis, MN 55444 USA until July. After that, he will be back at l'Universite de Montreal (address in masthead).

I am also pleased to announce that we have taken on a German book review editor. Karl Grammer of the Forschungsstelle fur Humanethologie has agreed to serve and already has plans for two reviews. Members are asked to contact him with ideas for reviews of German books, or to offer to serve as reviewers.

In addition, my colleague Larry Stettner has offered to back me up as associate editor. I have already consulted him on various matters and will continue to do so. If I am unavailable, he will know what is going on with the newsletter.

One idea for a new feature has occurred to me. I plan to ask some of the founding contributors to our field to write essays on their early experience in human ethology. The first memoir will be by Daniel G. Freedman, and the second by Bill Charlesworth.

Other than that, I wish to ask all of the members to support the Society as best you can. First, please pay your dues promptly. Second, show copies of the newsletter to prospective members, such as people who request reprints of your papers. Third, consider contributing to the various features of the newsletter. This is your newsletter; you are solely responsible for its content. Fourth, please send comments and suggestions about the content or format to me. For example, what topics should be pursued for the Forum and Growing Points sections? Fifth, consider using the newsletter to get help in your teaching or research, as in learning some technique or locating collaborators for a cross-cultural study (example in last issue). Lastly, send along announcements of job openings, journals receptive to ethological papers, graduate training opportunities, professional meetings, availability to serve as guest or host on a sabbatical, new professional societies, etc. Remember that the deadline is about two weeks before an issue is mailed. Copy may be sent on paper or on any of these disc formats: ASCII (preferred), Wordperfect (IBM) or Microsoft Word (MAC).

Last but not least, I wish to announce that Wayne State University has given the society \$500 to help support the newsletter this year, in addition to the expenses for supplies, staff support, etc. that my department has agreed to incur. I wish to thank Dean Dalmas A. Taylor and Psychology Chair M. Marlyne Kilbey for their generous assistance. I also wish to thank Dana Leasendale for her services in producing and mailing the newsletter.

Glenn Weisfeld

### Past Newsletter Editors

Donald R. Omark (University of Illinois) and Robert S. Marvin (University of Virginia), 1975-1977.

Cheryl Brown Travis (University of Tennessee), 1977-1980.

Joan S. Lockard (University of Washington), 1981-1983.

Robert M. Adams (Eastern Kentucky University), 1984-1986.

Frans X. Plooi (Paedological Institute of the City of Amsterdam), 1987-1991.

### Call for Nominations

The terms of the Secretary and the Membership Chair are expiring. If you are willing to serve in either capacity or wish to nominate someone else, please send the name and office to Jay Feerman. Voting will be conducted through a future issue of the Newsletter. Jay will check with the nominees to confirm their willingness to serve. The term of each office is three years.

### First Announcement of Tutzing Symposium

#### Ideology, Warfare and Indoctrinability

Recent events in the world have confirmed the idea of holding an interdisciplinary conference on man's indoctrinability and warfare. These event underline the necessity for deepening our understanding of intergroup hostility in terms of violence and ideology. Although there are many theoretical approaches to this area, there exists an empirical gap on which this conference hopes to focus by bringing together scientists from a variety of disciplines and geographical areas.

Indoctrination constitutes the mechanism for incorporating a particular ideology into an individual's belief and value system. But how can an individual be made pliable enough to act even against his/her own welfare?

We feel that the time is appropriate to integrate approaches to these matters from the biological and social science perspectives. Recent theoretical developments in ethology and sociobiology have shed new light on the importance of an evolutionary viewpoint on this topic and should encourage

rethinking and the development of new syntheses about this crucial area of human behavior.

Papers should deal empirically with:

Social manipulation and deception: telling and believing lies.

Obedience and compliance: authority and power

Conflict and conflict management processes.

Imprinting and group identity: ostracism and xenophobia.

Cultural minorities and integration.

Advertisement and propaganda in the mass media.

Mass phenomena: crowds, mobs and anonymity.

This is a first call for papers and abstracts which we need to gain funding for the conference.

Where: Tutzing at Lake Starnberg F.R.G.  
When: Summer 1993

Send abstracts to:

Dr. Karl Grammer--Prof. I. Eibl-Eibesfeldt  
Forschungsstelle f. Humanethologie i.d. Max-Planck-Gesellschaft  
Von der Tann-Strasse 3-5  
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to a number of women who had been so identified. His "research," in fact, was largely a personal investigation of the men and women in his life whom he had found admirable. Maslow coupled these observations with Kurt Goldstein's notion of "self-actualization" to form his well-known hierarchical model of psychological health (presented first in Maslow and Mittleman's Abnormal Psychology as a standard by which abnormality might be judged).

At the time I was helping Maslow in his research, I was taking courses at City College of New York, probably the most forward looking graduate department in the country. The department had the simple sense to invite as teachers in their evening graduate school the best of the talents that had fled Germany: Kurt Goldstein, Ernst Kris, Katherine Wolfe and Rene Spitz. Both Spitz and Wolfe, who had been initiated into research with children in the laboratory of Charlotte Buhler in Berlin, gave courses rich in observational material, and I began to see and to experience, through their films, the importance of "critical periods" in the early development of humans. These courses were the training ground for my own naturalistic experimental studies with infants (Freedman, 1974) and doubtless inspired studies by many others.

I had hoped to continue studies in clinical psychology at New York University but I apparently failed my Rorschach test, which they were then using as a screening device. I was thus forced to leave New York for my second choice, the University of Colorado, but only after I had made arrangements to continue my personal psychoanalysis in Denver with Jules Eisenbud, then the only practicing analyst there. Boulder was for me an intellectual wasteland, in the tradition of "dustbowl" empiricism, and I did not fare well in their clinical program. However, their experimental program did have something to

## MEMOIR

### My Path as a Human Ethologist

By: Daniel G. Freedman, Committee on Human Development, University of Chicago, Chicago, IL 60637-1584 USA

I have been asked by Glenn Weisfeld to record my memory of the "early days" as a human ethologist for the Human Ethology Newsletter, and this is the result. It is a totally personal version and unfortunately makes no attempt to give an historical account of the movement; someone better suited should do that some day.

My own history attaches to those of Abe Maslow and Kurt Goldstein, both of whom I studied with in the early 1950s. Maslow had been Harry Harlow's first graduate student at the University of Wisconsin and had done a naturalistic study of chimps at the zoo in Madison in the 1930s. He was impressed with the dominance hierarchy, and went on to do a study of dominant, "superior" women while at Brooklyn College. I came to New York specifically to help in this work, and interviewed and gave projective tests

offer, and I took my master's degree with Maurice Smith with an experimental study of rats that had been electrically shocked as infants. For the Ph.D., however, I returned to the East Coast (in 1953) and to Brandeis University, located near Boston, where Maslow was now chairman of the psychology department.

It was there that I started the developmental studies of dogs that were to become my doctoral thesis and which were to shift my thinking from psychoanalytically inspired ideas to evolutionary ones. While I was engaged in these pilot studies with puppies (reported in Freedman, 1967), Konrad Lorenz came to Harvard for a lecture in 1954, and I was thoroughly captivated by his manner, his data and his ideas, in about that order. I resonated to his message with something that was already deep within me, the preference for the real and natural over laboratory contrivance. It was immediately clear to those who attended that Lorenz represented an important new force in psychology.

Soon afterward, I went to the Jackson Memorial Laboratories in Bar Harbor, Maine at the invitation of the geneticist John Paul Scott, so that I might do a larger-scale study of puppies based on the aforementioned pilot studies. It was to be a study that reflected in its methodology both the naturalistic emphasis of Lorenz and the experimental design of the American tradition. It was here that I became deeply aware of the importance of the genome in accounting for individual and breed differences in social behavior (Freedman, 1958). Lorenz's emphasis on speciation and Scott's on within-species variation, inasmuch as these were the central tenets of biology, gave me the secure sense, for the first time, that I was both a psychologist and a biologist. At the same time I began to see the natural complementarity of ethology and behavior genetics, but alas, to this day they remain separate disciplines. (Is it that they are frightened of one another?)

I must mention here the deep, abiding influence of the great neuropsychiatrist, Kurt Goldstein, with whom I had studied both at City College of New York and at Brandeis. His classic, *The Organism* (1963), became something of a Bible for me because of its deep appreciation of the resilience of the individual organism, and because it pioneered a holistic approach to human behavioral pathology. It came as no great surprise to me to learn that both Lorenz and Goldstein considered the same man to have been their primary intellectual forebear--Jacob von Uexkull, at Berlin University. Interestingly, Goldstein joined von Uexkull in rejecting Darwinism as too mechanistic a view of life, whereas Lorenz became a fierce mechanist, in part because he feared the label "vitalist" (Lorenz, 1981). I am able to find merit in both positions and I now see determinism

and contextualism as an example of the complementarity that constitutes the very nature of science (Freedman, 1989).

After receiving my doctorate in 1957, I took a postdoctoral position in clinical psychology at Mt. Zion Hospital and Langley Porter Neuropsychiatric Institute in San Francisco. This led to a study of infant twins in which both the genetic and evolutionary aspects of behavior were of equal interest (Freedman and Keller, 1964). My proposal that both the smile and the fear of strangers are evolved, adaptive mechanisms (Freedman, 1964) was rather unusual at the time.

I was soon to meet other young, budding human ethologists, especially on trips to London where Tinbergen and Bowlby were rising in influence. These included Nicholas Blurton-Jones, who had worked on gulls with Tinbergen, and Tony Ambrose, a colleague of Bowlby's. In a series of meetings chaired by Bowlby at the Ciba Foundation in London in 1963 and 1964, I met a number of like-minded scientists, including the psychoanalyst Peter Wolfe, who was doing highly original naturalistic studies of infant smiling, and Mary Ainsworth, who was beginning her famed studies on attachment.

Also in 1964, in Zurich, I mustered enough nerve to present what was apparently the first paper on humans at an International Ethological Society meeting: a report and short film of my study of smiling and the fear of strangers in infant twins. I was nervous because the average quality of presentation at these meetings was extraordinarily high (I had attended in previous years in the Netherlands and at Seewiesen), and also because I saw myself challenging the innate--acquired dichotomy that formed the backbone of ethological analysis. I recommended that the term "innate" be dropped in favor of *evolved* since the latter was not opposed to "learned" yet retained evolutionary potency. In working on higher mammals, where learning was totally intertwined with the biological, "innate" had very limited usage. This was greeted with a particularly strong critique from the ornithologist Robert Thorpe who said, quite rightly I believe, that to accept my proposal was to shelve ethological analysis itself since it was based entirely on this distinction. I could not then, nor can I now, handle this kind of direct controversy, and I morosely went off seeking (and finding) a sexual adventure in Zurich, one that considerably brightened my outlook. I still have the urge to go against the crowd, but I no longer assuage my depression (or elation) in the same way.

My work at the University of Chicago's Committee on Human Development, commencing in 1964, eventually involved doctoral studies by Donald Omark, Murray Edelman, Richard Parker, Carolyn Goren, Robert Marvin, Glenn Weisfeld, Carol

Cronin, Richard Savin-Williams, Martha DeBoer, John Callaghan, Sheila Smith, Nancy Segal, and Lonna Brooks as well as a host of lesser studies (see Freedman, 1979). In each there was a decided ethological and/or genetic component, and following a trip round the world with Gregory Bateson in 1971-72, there has usually been an additional cross-cultural component (as in Cronin, Callaghan, Smith and Brooks). The studies by Omark, Edelman, and Savin-Williams on the development of dominance hierarchies in children I believe to be classics (see Omark, Strayer and Freedman, 1980 and Savin-Williams, 1987). Omark was particularly influential on younger students, and a number of master's papers were done under him.

This whole enterprise was inspired by work on nonhuman primates in the 1960s, particularly the wonderful film by Charles Koford, *the Rhesus of Cayo Santiago Island*, but including the work of Wasburn, DeVore, Itani and many others. The consideration of human children as primates with species-specific characteristics was a strange notion in the '60s when Piagetian ideas held sway, and I recall the rejection by the journal *Child Development* of Omark and Edelman's remarkable studies because "evolutionary thought is circular."

A special word about Jerome Barkow, who was a student of both Robert LeVine, an anthropologist on the Committee, and myself. Jerry was a formidable figure even as a graduate student, and I automatically treated him as a peer and colleague. We learned human evolution together by engaging Charles Merbs, a young faculty member in physical anthropology, in extended conversations. Jerry's recent book (Barkow, 1989) is clearly the product of someone whose expertise covers significant parts of psychology, anthropology, sociology, and biology. I'm afraid backgrounds of this breadth are necessary to say something intelligent in our field.

At the second International Congress of Human Ethology, in Sheffield, England in 1975, the air was abuzz with the ideas in E.O. Wilson's just-published *Sociobiology*. My own thinking was so affected that I scrapped a paper I had planned and gave a horrible off-the-cuff talk instead. I simply hadn't had the time to think it through. By 1978, however, as I worked on the manuscript for *Human Sociobiology*, I managed to regain balance and saw the fictive determinism in sociobiology; it was yet another attempt at reductionistic explanation of just about everything, albeit a damned powerful one. This tone was apparent in the book, and one reviewer noted it were better called *Human Ethology*. Recently, in 1990, at the meetings in Los Angeles of the newly formed Human Behavior and Evolution Society, I witnessed a continued belief in selfish genes and blindness to context on the part of the sociobiology movement; culture, for example, was

either unwelcome "noise," or else it was placed in Cartesian opposition to biology. Hopefully, the International Society for Human Ethology will remain open-minded on such issues, and insist on good, intrinsically interesting observation and on much debate.

There is more to say, but I'm sure I've taken more space than had been planned. I've only to add that I should like to see as well the personal memoirs of such old-time human ethologists as William Charlesworth, Nick Blurton-Jones, and our President, Eibl-Eibesfeldt, among others. Also, I should like to mention a number of animal ethologists whom I have met over the years, including some no longer with us, who were most encouraging to my interests in human ethology: Eric Fabricius, Wolfgang Schleidt, Heini Hedding, Paul Leyhausen, Junichiro Itani, Michael Chance, and Hans Kummer. On looking backwards I see that these were, in fact, exhilarating times.

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## BOOK REVIEW

Kinsey, Sex and Fraud, edited by Judith A. Reisman, Edward W. Eichel, John H. Court & J. Gordon Muir. Lafayette, Louisiana: Lochinvar-Huntington House, 1990. ISBN 0-910311-20-x, p. x+237.

Reviewed by George Kocan.  
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Judith Reisman *et al.* allege in their book that Alfred Kinsey perpetrated a scientific fraud when he published his works on human sexuality some forty years ago. They argue that this fraud has great social implications, because the work has entered the sexology literature, especially that used by the sex education industry, and has severely distorted the public's understanding of human sexuality.

For example, Kinsey concluded, on the basis of his surveys, that homosexual men made up 10% of the male population. Reisman and her colleagues challenge that figure, saying that Kinsey's methods were seriously flawed: the sample included a disproportionate number of prisoners, many of whom were sex offenders.

Kinsey also purportedly found high frequencies of adultery and fornication in the population. His statistics scandalized and titillated his audiences, because during the '50s the public's assumptions about such activities were more innocent than nowadays.

The audiences of the '50s were right to be shocked by Kinsey's numbers, because his sampling methods favored the sexually adventurous. He relied on self-selection for his sample and leading questions in his interviews. Lewis Terman and Abraham Maslow, separately, criticized Kinsey's work, but he published it anyway. He did it to advance his own socio-political goal: to save America from paranoia about sex.

Kinsey's conclusions became gospel. The 10% figure is repeated everywhere, while Maslow's

and Terman's observations faded away--at least until now. This represents a real failure on the part of the scientific community and the peer review system.

Reisman *et al.* discuss in detail the implications of Kinsey's deception for today. For instance, the number of AIDS cases was inaccurately predicted because epidemiologists relied on that 10% figure, thus misallocating resources to deal with the problem.

Kinsey's distorted view of sexual behavior worked as a self-fulfilling prophecy. The sexual revolution of the '70's was an effort to match openly the presumed covert morality that Kinsey attempted to describe in the late '40's. However, the sex theorists, Kinsey's disciples, failed to anticipate the full consequences of their revolution: promiscuity among children, unwanted pregnancies, some 1.5 million abortions per year, epidemics of divorce and sexually transmitted diseases, and the feminization of poverty. Children now experience more cases of gonorrhea than all the other childhood diseases combined.

Another important part of the book concerns childhood sexuality. The authors present enough evidence to suggest that Kinsey and/or his co-workers engaged in criminal sexual abuse of children to get their results. This is one issue with which behavioral scientists need to deal. The other is the actual scientific value of the reported sexual experiments on children. What does it mean in terms of human ethology that a four-year-old boy can experience 26 orgasms over a 24-hour period with the aid of an adult masturbating him?

Ironically, Kinsey started out as a biologist, a specialist in parasitic wasps. But he had no appreciation for a biological perspective as might be seen among ethologists and sociobiologists today. For him, sexual behavior was strictly a matter of social or cultural learning and conditioning. Perhaps, if biologists had involved themselves in this field, things would have turned out better.

**Editor's Note:** This book has generated considerable controversy. Additional reviews of it are welcome.

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